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MOUNTAIN SONNET

The highest peak is yet unscaled by man,
And when it is, but one or two shall know
The triumph felt, the magnitude of span
That gives advantage over all below;
For few there are who venture more than life,
Who hazard altitude too bleak for breath,
Where air is sharper than a whetted knife
And every foothold is a tryst with death.
And many unknown millions never see
These heights which lure with a magnetic awe
The souls which speculate and wander free
And know perfection as the highest law.
Since few if any then can scale the crown
Shall we fool mortals pull the mountains down?

LELIA S. MARSTALLER.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For December 31—The Basis of Conrage for the Future

(Matthew 16:13-20; II Peter 3:14-16; I John 3:1-3)

THE BASIS OF COURAGE

The courage and fearlessness of Jesus and his followers is not so different from that which has marked the leaders of all ages.

We do not discount the courage of Jesus, who set his face like a flint to go to Jerusalem even though he knew that suffering and death awaited him, when we call attention to the long train of martyrs who had gone before and those who followed after.

The few verses in the eleventh of Hebrews give us a little picture of what it meant to be a true man of God in the centuries preceding the time of Christ. They had trials of cruel mockings and scourgings, bonds and imprisonment. They were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat skins, being destitute, affilicted, tormented. They wandered in deserts and in mountains; in dens and in caves of the earth. The same words could appropriately be used to describe the sufferings of that vast multitude of martyrs, beginning with Stephen, who followed after the Man of Sorrows. Space does not permit any attempt to enumerate the vast army of the disciples of Christ who have gone to a permature death for conscience sake. Courage to suffer and die has not been confined alone to those who called themselves Christian. But there is a vast difference between the fearlessness with which men, under the flush of the moment, go to their death and the courage necessary to meet the condemnation, ridicule, slander, and ostracism of years in duration, keeping one's spirit unsullied and being enabled at the end to sincerely pray, "Father forgive them."

Well may we ask; what is the source of such courage? It is not a coincident that the list of martyrs should come in the chapter on faith. These heroes did not set out to be courageous, rather they became so imbued with great ideals that they fearlessly set about making them a reality in life.

Think how the faith of far-seeing men that slavery could be abolished so conditioned their whole attitude that they fearlessly went about making it a reality. Livingstone did not set out to be courageous, instead he had faith in what Africa might be and his courage supported him to the last.

War, industrial injustice, and political corruption are not inevitable, for there are too many men and women in the world who have faith that they can be done away with. The faith that man has in a world brotherhood where good will prevails, is the sure indication that it not only is to be, but that it will be. Abraham went out from Ur in quest of a city whose builder and maker is God. He never realized his dreams but he did become the father of the faithful, and started the trek of the millions of feet of those who will someday see its fulfillment. "God having provided some better things for us that they, without us, should not be made perfect."

Peter serves as one of the best examples of what God can do for men; a weak vacillating fisherman, cringing before a maid and denying his Lord, transformed into a dynamo of power, fearing neither God nor devils. The words of Luke are very illuminating when he said, "Now when they beheld the boldness of Peter and John, they took knowledge of them that they had been with Jesus. There it is! They had been with Jesus. They had seen his faith and trust and had come into that succession of illuminated lives for whom physical suffering and death are only incidents in carrying out a God given vision.

Questions:

What is the difference between courage and foolhardiness?

Does it take as much courage to live right as it does to meet death?—P.M.T.

For January 7—The World into which Jesus Came

(Matthew 1 and 2)

GOD'S KEEPING POWER

The advent of Christ into the world set currents in motion in the stream of life of that day, some of which were benevolent, but even these resulted in endangering the life of the Child because they awakened jealousy and fear. Nevertheless Jesus of whom Isaiah prophecied, saying that he should be called Wonderful, Counsellor. . . . The Prince of Peace, was kept from harm in his youth that through him redemption might come to the world. We find this same care shown toward others, such as Moses, Joseph and Daniel.

Now it seems that in every age the forces which would destroy the lives of those most deeply devoted to God and his ministry have never fully prevailed. Perhaps the physical life has failed under the stress of the hardships imposed, but usually the deepening glow of the developing spirit has only served to light the fire of devotion in other lives and in so doing, has multiplied the channels open to God's service. We may be sure that nothing can forever quench the redemptive power which God has let loose in the world. As we glance back through the record of the lives of saints of the past, how often we see the light of one life being absorbed into the clearer light of eternity, only to find its reflection awakened in another. We think of Paul with his unforgettable vision of Stephen which later was to transform his life. The forgiving love of Christ and those who have followed in his steps, has made its appeal through the centuries.

When we think of the infinite care required for God to bring lives to the place where they can be helpful, the hampering influences that are brought to bear upon them seem sinful, but we find that in such lives these things too are used of God. Their lives are doubly hard, for not only do they have to meet the natural hazards of life, but the added difficulties that any who press on to the deeper levels of living necessarily find. It must grieve the heart of God to have brought a life to fruition when it may be a source of benediction to many, only to have some persons who are not far-seeing, cut off avenues of service because they do not understand. It is perhaps a miracle that in spite of the opposition that God's people have encountered, their ministry has been so effective. We read in the Scripture, "Precious (or costly) in the sight of the Lord is the death of his saints.' May we learn to cherish and not destroy that which God has wrought in lives committed to him, "lest haply we be found to fight against God."

When we consider the forces of evil rampant today, we may well wonder if the insights of the prophets, that Israel's spiritual seed should be as the sands of the sea, will be fulfilled. We wonder if the leaven of which Jesus spoke will leaven the whole loaf, or if the vision of great missionaries for the contenents which they served will be realized. It is heartening, however, to see that many people are realizing the futility of trying to bring about the conditions of the kingdom by means other than those revealed by Christ.

Question:

If Joseph and Mary had remained in Bethlehem and faced King Herod, might not another way have been found to save Jesus and also the other babies of Bethlehem?

MILDRED DILKS.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Two Years in Review and Preview

For a Prophetic New Year

THE coming of a New Year should appeal to the heroic within us. Retrospect and prospect meet like highways on our lives as 1944 yields to 1945. The inventory of 1944 and the few preceding years offer chiefly a memory of tragic headlines, broken home ties and to many, starred telegrams. The past year has been prosperous only in the economic sense. Even there the subtle faultlines that foreshadow earth tremors, run beneath our most gigantic financial structures. The world is sick—more ill than it knows.

While the war deepened during the year to a new low in collective human depravity, certain other hopeful elements in society have been emerging. Even war itself, consummate villany of humanity, is not without examples of human valor and vision. Many a young man who has been caught innocently in it and has lived with a keen conscience will come out to throw his weight of mind and spirit into the building of goodwill among men. Let us expect that and lend it our encouragement.

The breakdown of world sanity and order *has to be explained* some way and many people will try to resolve that perplexity. There are men deeply involved, even in the center of the storm, who will do some serious thinking on that question, though the bulk outcome of war loads us with a tremendous moral delinquency. The times will make or break *persons* and persons are important when mass movements get out of control. It is important now that individuals shall resolve that they will neither be drowned nor captured by the mass mind of 1945. It is much less a genuine *mass* mind than it was in 1918 when the first world war was drawing to an end. For that let us take some courage.

We should remember also the group concerns that show up now and then in our national life. How to handle a bad social mess, made worse by general conflict, is not easy within any concept of peace action which many of us hold. It is important, therefore, that they who try to disavow war in every way open to them, should accept every collective opportunity and make the most of it.

The Dumbarton Oaks Proposals are now before us for study and recommendation to our lawmakers. They leave much to be desired. They rest too much upon force and the threat of force as a solution to potential aggression. They do not offer enough reliance upon a new and realistic diplomacy for resolving conflicts at their sources. The triad of policemen—the United States, Great Britain and Russia—are too obviously designed to run the earth. We could stand that in some measure if there were evident plans to revise the scheme after a transition following the war. How elastic are the minds and policies of the major winning powers? How ready are they to revise their various ambitions downward and make a United Nations organization that does not belie its name? The answer to those questions may well make us tremble, unless the intelligent world concern of our citizens is stirred and prepared to play an encouraging and stablizing part in the future.

With all that may be wrong in the Dumbarton Oaks Proposals, they offer us almost our only opportunity to do something *now* about world order. It is commendable that we were not faced suddenly with a world organization as accomplished and handed down to us. In gesture, at least, our government has asked us to sit at the council of nations. Groups all over America are studying and submitting suggestions. Friends get busy! Make 1945 count all you can for world security.

The spotlight of interest, however, in the public mind will be the end of the war, at least the European phase, sometime in this new year. People are generally calling it V-Day. In what realistic degree it can be called "victory" no one can fully know. In great measure it will be a symbol of universal defeat. It will be the beginning of a new set of problems for which there are no right answers immediately available but chiefly expedients.

As V-Day comes, it seems inconceivable that people would treat it as a day for riotous noise and even drunken carrousing. Who of us in our sane minds can be other than thoughtful and prayerful as we remember Bill, Ted, Dick and Joe—boys whose sparkling personalties were forever quenched by the deadly hand of war. Who of us can fail to retire into the intimacy of worship and clasp hands with the keeper of our years. We should open our Meetinghouses for

worship and, in advance, educate our communities for a thoughtful day of observance.

We must resolve that the price paid by the people of every nation shall not leave us entirely untouched with holy resolution to make our lives a part of the current of constructive goodwill within the stream of years.

Christmas Behind Barbed Wires

CHRISTMAS day is barely past. All have received the usual quota of greetings with thankfulness to friends for the stir of memory which they brought. To our editorial desk came one carrying the Christmas song of a little Nisei girl. She has been in a Relocation Center for three years.

We do not offer it here as a literary product. We do not offer you the song without the singer. Only the singer *and* her song can make it important. Her praise almost shames our more comfortable home celebrations of Christmas. We have turned on our radios to let others sing Christmas carols for us as we sat in armchairs by our firesides.

Here comes a voice to us from prison—the voice of a little girl. It lilts through barbed wire to us like the voice of Browning's Pippa. Note the "barrack rafters" in her song. Perhaps they know Christmas better who find it in a detention camp, or who with live conscience sense it in the dense fog of a battlefield or within prison walls, for the sake of conscience. They know it with a kind of intensity that confinement induces. They may find it most keenly who know the pressures that restrain the spirit of Christmas. Here is her song.

> It may not come with shouts and joys,
> With merry sleigh bells ringing;
> It may not come with lots of toys,
> BUT CHRISTMAS ALWAYS COMES!
>
> Let not misfortunes bind you strong,
> Though loved ones you have lost;
> Let barrack rafters ring with song,
> FOR CHRISTMAS ALWAYS COMES!
>
> May every girl and every boy,
> May youth and old alike
> O'erflow with thankfulness and joy
> THAT CHRISTMAS ALWAYS COMES!

Sing on brave young heart. You have a song which no prison can suppress. Sing it until your prison and all prisons, which confine that which is good, are flung open and the last barbed wires are melted in the white heat of truth and justice. You are right—nothing can avail against it—Christmas always comes. Your song is great because Christmas is great and it has made you great in spirit, and others like you who keep faith. As you sing from inside your prison we promise to work from the outside, dissolving the walls that confine the free living spirit behind them. You unconsciously shame us for the unjust work of our prejudiced minds which flung barbed wire around little children and innocent families. Our fears or our indifference put you there, but Christmas will some day let you out. So sing young heart. Your voice is an echo from Bethlehem skies. The years will answer your song!

Liquor—Still a Major Vice

DRINKING is still degrading. Taverns are saloons, and attendants are saloonkeepers. The new dress for the liquor traffic does not change its character in the least. Cocktail drinkers are not innocent of complicity in the sprawling vice of liquor. Nothing has happened to change those ugly facts.

To be sure a partly new approach to the problem has come within the last decade or more. The old attack of temperance orators is inadequate. They were concerned only with the destruction of the liquor traffic. Nothing else mattered greatly. It took that kind of zeal to awaken the conscience of a nation. In many ways it was necessary *for that day*. We still are under the necessity of appealing to the conscience and the wills of men. The day of an evangelical call to temperance and sanity is not past.

While our zeal for a sane and sober nation is unabated, we must be prepared for whatever truth the scientific study of alcohol may produce, remembering that science is coldly calculating and analytical. Science reports whatever the microscope, test tube, and the laboratory reveal. The true scientist does not enter a serious research hoping to prove his opinion, he hopes only to see facts as they are. What he reports we cannot ignore. Finally truth will win. But the alcohol studies are by no means ended. The last fact has not yet been reported.

The chemical, physiological and psychological scientists are not the only students in the field. We have also the social scientist. He too, must study and report and he should be as impartial toward answers as is his brother in chemistry, though it is not so easy for him to be purely objective. Where one runs into humanity and family life as affected by alcohol, the *meaning* of scientific facts begins to live. Where *meaning* enters the picture, religion enters, for healthy religion, genuine Christianity, cannot disregard human welfare or distress anywhere.

It is important, therefore, for Christian workers in the cause to stay close to their fort—the meaning of temperance in terms of persons. Many old truths remain while new facts are uncovered by science. One thing is certain, the cause of temperance is not furthered by the careless use of facts and statistics. These rest primarily with scientific research. Temperance people should be temperate, accurate, in their statements.

There seems to be adequate evidence that the American trend in drinking is worse with every year. The war, ally to every other evil, has aggravated the problem. "Tomorrow we may die" is hardly an idea under which men can be expected to live normally. More money to spend, or frustrations and heartaches to quench, have doubtless played a large part in the unbridled license which we often see.

Science will have to help in saving us, but it alone

cannot solve the problem. It can only hand us certain facts and tools. The intelligence, conscience, and the hearts of men must be reached, and that is the business of a Christian ministry in all of its forms. Finally, though war alone does not produce a liquor traffic, it is a chief contributor to its continuance. One thing seems certain—so long as we have war with its waves of economic insecurity and emotional upheaval, we shall have liquor as an escape which men will seek. The traffic roots in psychology more than in physiology, and probably less in economic insecurity. But certainly it lives largely through the fat profits reaped from it. The "brewers' white horses" are gone, but his trucks are as symbolic of the Niagara of income which he and his stockholders receive from the exploitation of human misery.

One new concept on public morals has emerged in recent years. All social evils are basically one. Each problem abets the other. But all of them rest finally in the human soul. Basically we have a socio-spiritual problem. We should not let the massiveness of war detract our concern from the twin debauchery of the legalized liquor traffic.

E. T. E.

Editorial Erratum—Sir Arthur Eddington was *not* Clerk of the Meeting for Sufferings, London Yearly Meeting. His cousin, Arthur Eddington is the Clerk.

Meeting the Alcohol Problem

By Carolyn Edgerton Cox

WHEN people learn that I spent four weeks this past summer at Yale University studying just about alcohol, they are at first full of doubt as to the value of devoting so much time to a study of something which is usually dismissed with a wave of the hand and, "It's bad. Let it alone." A mild interest in the subject usually prompts them to inquire under whose auspices the course was given and if any but temperate people attended. When I have answered these questions briefly and gone on to tell of some of the findings, nearly always people will admit, as if it were a surprise, "That's interesting," or "I didn't know that."

Time was, and in some localities still is, when we had a hopeless attitude toward the alcholic problem. Once a man succumbed to alcohol's siren call he was a "dead duck." People either threw up their hands in horror or ridiculed the drunkard, because it was firmly believed that he could not be reclaimed except in those rare instances where the drunk "got religion." We didn't bother to look into the cause for drunkenness but went heedlessly on, hoping vaguely that a divine Providence would answer our prayers and affect a miraculous cure overnight without so much as a lift of our finger to ease the drunkard's problems.

On the New Approach

But now we are beginning to see our way out of this fog of ignorance and are beginning also to take steps that will eventually rid us of the plague of drunkenness. When that is accomplished, the Yale Summer School of Alcohol Studies will be looked back upon as a very real milestone in its accomplishment.

From July 10 to August 4, 1944, the second summer session was held. The beautiful colonial buildings of Sterling Divinity Quadrangle in New Haven, Connecticut, provided the setting, and the School of Applied Physiology sponsored it. Those in attendance numbered one hundred and forty-seven, with a wide variety of professions represented. Among them were seven reclaimed alcoholics, or "Alcoholics Anonymous" who term themselves briefly as AA's, also representatives from liquor industries, as well as from various temperance organizations, teachers, church workers, social workers, physicians, lawyers, parole officers, and more than fifty ministers, with Methodists predominating.

About thirty lecturers had been chosen, each an authority in his field, to discuss some aspect of the alcohol problem. The approach was objective, that is, no attempt was made to influence the thinking of the listeners either for or against alcohol; but all the available facts were presented and the listeners allowed to make their own decisions with regard to its use.

An arrangement had been made to record every word of the lectures and the discussion which followed, so each lecturer was made to wear a small round microphone attached to his shirt pocket or coat lapel. This had a long cord which connected it with the recording device. The long cord threatened to trip up more than one lecturer and was the cause of considerable merriment. Dr. E. M. Jellinek, Director of the School, upon being so tethered for the first time, remarked that this was the first time he had ever been on a leash.

With Psychology and Physiology

The alcohol problem was first discussed from the physiological aspect. It was interesting to discover, though difficult to believe after all our early training to the contrary, that no *permanent* physical damage can be found in the human body as a result of moderate drinking. It was pointed out, however, that the danger in moderate drinking lies in the tendency of weak characters to over-indulge when faced with a difficult problem, and that when a temporary relief for anxiety has been found, the tendency is to repeat the drinking process in an attempt to blot out recurring difficulties. Eventually it can result in habitual excessive drinking. Scientists have no tests which can be applied to determine which of the moderate drinkers will become excessive drinkers.

"Excessive," from the very nature of the word, was admitted to be any amount which brings on unfortunate results. It can vary with individuals, so that excessive drinking for one person might not necessarily be excessive drinking for another. From the economic standpoint, even one drink would be excessive for a poor man though it might not noticeably affect his behavior.

We were told that alcohol is an anesthetic rather than a narcotic. An anesthetic affects the higher nerve centers first (judgment, speech, etc.) and travels progressively downward, while a narcotic may strike anywhere but more often at the sleep centers.

In discussing the psychological aspect of the alcohol problem, we learned that the alcohol habit is developed as is any other habit and is entirely mental. No physical craving for alcohol is present other than that associated with the mental release it has afforded in the past. It is "not in one's blood," nor is a craving for alcohol ever inherited. It was pointed out that children can be taught to like almost any food if it is associated with some pleasant result. It is the same with adults and alcohol.

If alcohol gives release from anxiety, or offers some other pleasant results, then the adult learns to like it.

FROM THE SOCIAL ANGLE

Social workers presented the alcohol problem as it affects the home. After long and painstaking search, the cause of drinking in one family was discovered. The wife took no interest in having a clean, comfortable home and in providing good meals for her family, but was more interested and successful in working away from home for a wage. The husband felt inferior about his ability in making a living and, because the home was untidy and unattractive, took to drinking. When the family was helped to see the cause of the trouble, improvements were made in the home conditions which lessened the tendency to drink. This took two and one-half years, and the social worker estimated that another two and one-half years would be required before the problem was totally solved. Other cases of excessive drinking have been traced to failure in business. One man who came from a family of physicians felt obligated to study medicine. Surgery sickened him and the practice of medicine itself was intolerable to him. But because of family pressure he continued in the profession, seeking release from a sense of inferiority and boredom by an increasingly frequent use of alcohol.

TOWARD SOLUTIONS

Different types of treatment were described, but it was pointed out that no therapy has proved to be more than one-third successful. The work of the Salvation Army, as well as that of Alcoholics Anonymous, came in for a good deal of praise.

In solving the alcohol problem we were advised not to depend upon either education or legislation alone but to utilize both and so secure added value by having them work together.

An important part of education is in a revision of our own thinking first. It was pointed out that in Switzerland only one woman to every twenty-five men becomes drunken because of public opinion, whereas in England the ratio is only one to one and one-half. We must think of alcoholism as a disease which needs treatment. We would not laugh at a diabetic. Instead, we must discover the anxieties which cause drunkenness, then remove the cause, helping the drunkard to find release in wholesome channels. Relaxation can be found in games, music, reading, etc., making unnecessary the use of alcohol for purposes of release from tensions.

The church needs to take more responsibility in providing wholesome recreation and in adjusting individual and family difficulties. Ministers of the church are becoming increasingly aware of their function, also, as counselors of the distressed who seek release in alcohol. One organization has enlisted three hundred pastors, asking them to keep complete written records of such interviews. Many excessive drinkers hesitate to talk over their problems with a member of the clergy because they feel that they will be misunderstood.

It is because of this that the Alcoholics Anonymous have been so successful. They themselves have experienced the same difficulties. As a result of the 1943 Summer School of Alcohol Studies there was set up in New Haven the "Yale Plant Clinic" with an "AA" in charge to counsel alcoholics free of charge. This fall an association of alcohol education is being set up in New York City under the direction of another "AA."

Let us realize that there are many ways of reclaiming the alcoholic and that if we work together we shall witness great strides in the control of the alcohol problem.

WOMEN IN SALOONS

It is somewhat encouraging when a metropolitan newspaper gives attention to one of the moral breakdowns caused by taverns, though it does not call for the eradication of the liquor business or ask that men avoid saloons.

One need not visit battlefields or devastated regions to see the ravages of war on human beings. One needs only a casual glance into the dim, noisy, crowded saloons that have sprung up thickly in American towns and cities to realize what havoc war has played with moral fiber, with social decorum.

The pre-prohibition saloon was exclusively a masculine center. It had developed and enforced certain standards of conduct. With infrequent exceptions, it was operated in a seemly and quiet fashion. But the modern version is something else entirely. The majority of customers are women, many of whom are unescorted. The talk is excessively free and shockingly prurient. Young girls who should be in school and young married women who should be at home accept too many drinks from utter strangers. Every decent restraint and convention is either relaxed or hooted down.

The result is obvious. Criminal news and police blotters are heavily loaded with accounts of shameful brawls, indecent embroilments, jealous revenges and—worst of all—the now routine cases of abandoned children, broken homes, and juvenile outrages.

This is not a pretty picture, but unfortunately it is an accurate picture. It is a picture that strikes the eye everywhere—whether its locale is a "cocktail room" resplendent with plate mirrors and chromium, or an obscure hole-in-the-wall gin mill. Clearly, something must be done to reawaken our social conscience; to open our eyes to the degrading inevitable consequences; and to return to the usage of dignity and self-respect.

It is obviously wrong for women to frequent saloons, especially when alone. It is wrong for them to drink with strangers, to engage in lascivious talk, make hasty or questionable connections. Women know this, and men also know it; both despise each other for it. Their own sense of self-respect and decency, of course, should keep women out of saloons.

But if appeals to virtue and propriety are not sufficient or effective, then the community should act to protect its mothers and daughters from their own folly, by making illegal their presence in public drinking places. It is clearly a matter of defence against an enemy as vicious and destructive as the one our men are fighting overseas. Riotous misconduct and depravity, inurement to obscenity, callousness to immorality and immodesty, can as surely destroy a generation, and the children of that generation, as an epidemic of disease or annihilation in the field. It is merely a slower and more painful process.

Chicago Herald-American, Sept. 18, 1944

"Friends who are interested in securing any information concerning the fields covered by the Board of Public Morals are invited to write to H. Millard Jones, 4614 Chicago Avenue, Minneapolis, 7, Minnesota; who has been designated by the Five Years Meeting Board on Public Morals as information secretary. Millard Jones is educational secretary of the United Temperance Movement of Minnesota and has access to their sources of information. The Board hopes that Friends will make full use of his services." — RAYMOND E. MENDENHALL, *Chairman.*

ATTENTION PEACE PLANNERS

Friends will have ten representatives at the Conference on a Just and Durable Peace to be held at the Hotel Cleveland, Cleveland, Ohio, January 16-19. Five will represent the Five Years Meeting and five will represent the American Friends Service Committee.

While at Cleveland, these representatives will hold their "caucus" and try to represent Friends as well as themselves. Any persons or groups studying the Dumbarton Oaks Proposals or with any suggestions for peace planning may forward their ideas to the Editor of THE AMERICAN FRIEND, who will see that the delegation receives them.

The Miracle of Christmas

An After-Christmas Reflection

By Willard O. Trueblood

IN little Palestine where the oppressors hand rested like a galling yoke upon the necks of a proud, but subdued and dispirited people; at a time "when hypocrisy and sensuality were dominant vices in the character of both conquerors and conquered," in a stable in Bethelehm in the days of Herod the Great and of Augustus Caesar—a son was born, and they called His name Jesus.

His life was to be brief, only three and thirty years from the manger to the Cross. An exile in childhood, He was crucified in the flush of His manhood as a malefactor. He was despised and rejected of men, yet He was to be *immortal among men.*

He fared forth to destroy paganism and reclaim the heathen; to overthrow idolatry and civilize the barbarian; to set free the bondman; to break the chains from the limbs of the slave; and to make known the infinite mercy and protecting fatherhood of God. Through the garden and on the cross, He was to redeem the human race and win immortality for Himself and for all the sons of men who would accept Him. Through Him, "whosoever will" may be victorious in all the vicissitudes of life and triumphant in death.

He went mostly among common people; ate with publicans and sinners and dwelt among the humble. Many days of His brief ministry were spent upon the highways and in the fields. He stopped frequently at public wells; walked by the sea; was not a stranger to the wilderness; knew the rigors of the mountains and rested frequently beneath the trees. The solitude of the hills was better known to him than were the halls of state. He knew the fields and valleys of the country better than He knew the temples of the city or the palaces of the rulers. He was poorer than the birds or the foxes and he had not where to lay His head. At death, His sole estate was a seamless robe. He was buried in a borrowed tomb.

THE MYSTERY OF HIS LIFE

Based on the foregoing picture, the miracle of Christmas is almost incredible. Occasionally some benefactor of the race has been able to escape oblivion for a century and his name may live on, tucked away in the pages of an encyclopedia. Neither marble nor bronze, nor brush nor chisel can perpetuate their memories or make known their deeds to the succeeding multitudes. Only this manger child has been able to triumph over oblivion. The miracle of survival is His and His alone.

He was not a lawyer, but He knew the fundamental laws that govern all human relations. He loved justice for its own sake, and adjudged the erring with compassion. Morality and absolute right, He sought to make enduring corner-stones of the law. These principles are finding lodgment more and more in the hearts of men. They are becoming the basis, and are entering into the letter and spirit of the law of every land.

The mystery of His survival cannot be found in His writings, for He was not an author. We have a record of but one line that he ever wrote and that was written in the dust of the road to be erased by the first wind that passed by.

But the gospel He preached, though abiding for years in the memories of illiterate men, and then written out by them in incomplete and imperfect fragments, has survived the vicissitudes of the centuries. The Book written about Him and containing His sayings is the most prized treasure in our literature.

He understood every human passion and could have played at will upon them all, but He only spoke to man's highest nature. He would not touch the baser keys. Prejudice, hate, selfishness, avarice, and pride were beneath His use. However charity, compassion, love, pity, justice, mercy, tenderness, courage, faith, hope—all sparkle in every utterance. "I will give you rest," "Neither do I condenm thee, go thy way and sin no more." "Suffer the little ones to come unto me and forbid them not." "Father forgive them, they know not what they do." "In my Father's house there are many dwelling places," so "let not your heart be troubled, neither let it be afraid."

At no point in His earthly career, do we find Him cast as a musician or poet. Yet His life was lived in such unbroken peace amidst conflict, such rhythmic harmony among the discords of the "crooked and perverse generation" of His day, that He has been the inspiration and theme for the great poets and musicians for nineteen hundred years. But for Him the symphonies of Mozart, the melodies of Schubert and the harmonies of Beethoven would have found no expression. Handel's Messiah would have gone forever uncomposed and unvoiced. The great Christian hymns would have remained unwritten.

He was a stranger to palette and chisel, but the finest concept of the human mind ever caught by painters' brush and the rarest dream ever carved by mortal sculptor had Him for their inspiration. But for Him Raphael would have been visionless, Michael Angelo without genius, Murillo fameless, Hoffman's "Christ in the Temple" would have found no canvas, and Hunt's "Light of the World" would have remained an unformed figment.

THE ETERNAL CHRIST

This Galilean in His obscure years built no house, planned no temple, yet He was a builder. His specialty was character. He took John and Peter, crude men, and transformed them. Paul a mal-adjusted and misguided man was transformed. All three of these men He rebuilt and made of them human masterpieces, setting them like lighted torches on the shadowy pathway of moral progress. Yes, He was a builder—creative—having the power to transform the soul, to make the ignoble, noble; the vulgar, clean; the cruel, gentle; the impure, pure; the weak, strong; the timid, brave; and the wavering, steadfast.

This Galilean was not a statesman. He never held or aspired to official position. Though His country was under a foreign despotism, He did not try to put down its rulers or to expel its oppressors. Yet He craved dominion. The dominion He craved, however, was not of states and worldly empires; it was of hearts and lives. He sought to establish a spiritual kingdom, world-wide and universal, in which He himself was to be supreme. He sought to dethrone error and enthrone truth. He sought to establish moral principles, to lay foundations that should abide; which should be deeper and wider than man-made statutes and constitutions.

The miracle of His manger birth is now deepened by the record of His vigorous life. According to the testimony of His enemies at the last, "No fault was found in Him"—no moral defect, no spot of blame. He was good incarnate. He was the moral climax, of the race; its one God-touched man; the "Crystal Christ."

Now the over-all miracle of Christmas is becoming clearer. In the life and works of the developed manger child, we are able to see that the advent of Christ was but the beginning of "God made manifest in the form of man." John's account (1:1-14) can be read now with understanding. The Word was made flesh, and dwelt among us, full of grace and truth.

But my Christmas Day celebration is not completed by merely contemplating His birth, life, and death, or the effect of His ministry and results of His work; so vast, so far reaching and so abiding. I bow before Him, acknowledging Him as my Redeemer and Master, and highly resolved to go out into all the days be-

fore me to make manifest His way of life in thought and word and deed.

[Any resemblances in this article to much that can be found in a little book by J. Frank Hanly, *My Lord and Saviour Jesus Christ*, is by no means accidental. Since 1912 Governor Hanly's book has been among my treasured Christmas literature. Year after year, I have read the Bible Christmas Story, listened to the rendition of Handel's Messiah, but not until I have again read this book, do I feel that my spiritual feast has been complete. My mind is so steeped in his beautiful story that his words and sentences flow easily from my pen. I do not even attempt to mark all quotations. Unfortunately Governor Hanly's book is out of print. It was published in 1910 by the Hollenbeck Press in Indianapolis. Copies may sometimes be found in second-hand book stores.—W. O. T.]

How Much Should You Take?

A Basic Question of Morals

By Raymond E. Mendenhall

"HOW much can you take?" The minister who chose this question as the topic for his evening sermon gave me the title for this article which presents the fundamental concept of what is sometimes called public morals.

Every year there is a certain amount of economic production in the world; in America; and within the limits of each family economy. How much of the total product can you take as your own? This question may be answered upon the bases of absolute right, of legal right, or of pure physical power. Can the Christian enjoy goods or services which are his only by the right of superior or legal right?

All production involves the use of materials which we garner from nature. Given that start, everything we have is the fruit of man's toil and sacrifice. The automobile, the piece of furniture, the highly bred animal, groceries in store or pantry, viands on the table—all represent human effort. The goods to which we attribute value are the congealed blood and sweat and tears of humanity.

From Simple to Complex Economy

The teacher of elementary economics owes much to Robinson Crusoe and his economic system. Crusoe represented capital, labor, and management. He was the only producer and the only consumer in his limited world. He was entitled to exactly what he produced, no more or less. There was no one to dispute his right to that which he gained by his own effort. Friday presented a new problem. Should Crusoe feed this savage interloper? How much of their product should be Crusoe's and how much Friday's. That, complicated a millionfold, is the modern problem of distribution. The modern Crusoe, or John Q. Citizen, has a million Friday's.

It is not easy to determine what share of the output of a factory should be allotted to each person involved. If a factory puts out a million pairs of shoes per year and, with no medium of exchange, all employees are paid in shoes, how many shoes should go to the cutter, to the manager, to the salesman, to the provider of raw leather, to the farmer who raised the cow whose hide was used for the shoes? It is probably impossible to come to an entirely equitable decision, but we submit what we consider a truly Christian principle upon which economic distribution may be based.

This is the principle:

Every person is entitled by nature to the fruit of his own efforts or its equivalent; no more and no less. He who consumes more than this is a violator of the eighth commandment. "Thou shalt not steal" is not to be applied from a purely legalistic viewpoint. The wrong in stealing is that it compels someone to go without that for which he has toiled. To use an illustration on the Crusoe level of simplicity, if Tommy builds a kite and Bill, being older and stronger, comes along and appropriates it, Tommy must either make another or do without the joys of kite-flying.

We find certain gross violations of this fundamental principle of economic morality. Society as a whole has decreed that the farmers and the fishermen who provide it with foods shall live on a lower level of economic and social existence than the town dwellers. Society has been quick to condemn the miner who furnishes it with coal, because he has asked for more money during wartime. The miner goes down into the bowels of the earth where he works in constricted quarters in dirt, dampness, and dark with disaster bending over him; an almost certain victim of eventual accident or disease.

Dollars and Values

The purchasing power of the dollars which a man receives reflects society's estimate of his social contribution. This means that society does not care much for the work of the teacher or the preacher. When the state liquor stores were introduced into Ohio, I was helping Ohio's young people to train themselves for the teaching profession. The liquor clerks were given eighteen hundred dollars per year. A well-trained teacher with a bachelor's degree and a deep love for young humanity was fortunate to receive twelve hundred dollars a year. Ohio is not worse than many other states in this respect.

Let us imagine that each occupation could go on strike for a year. Let every farmer in the world strike for a year and the result would be starvation and death. Let every miner strike and there would be freezing people and the cessation of virtually all industry. Let all clergymen place themselves under a self-imposed interdict, and let no church be open for a year. No pastoral comfort in times of bereavement, would be found, or redemption from sinning, or blessing of marriages; no stimulation of unselfish services, or gentle nudges to our weary souls when we are tempted. Let the school teacher go on strike. Frantic mothers would be wondering what in the world to do with Junior. Juniors, large and small, roaming about or drifting to the pool halls or to other places of resort where the "successful" gather and boast of their moronic exploits. Eliminate the minister and the teacher and we have an increase in adult crimes, in divorce, in illegitimacy, and in all things undesirable. We have a decrease in economic productivity and in the value of property.

The Forms of Gambling

Now let us imagine a strike of all brewers, distillers, barkeepers, and their barmaids. There would follow a decrease of accidents, an increase in health, marked decrease in crimes, and marked increase in the productivity of the individual worker.

Let us imagine a strike of all gamblers of every sort. Again, we would find a decrease in crime, divorce, and suicide. Games between college players would return to the realm of sport; the life of the coach would be easier; players and officials would be relieved of the temtation to take bribes for "throwing"

games. Many respectable people of this generation will argue that there is no harm in a little bet. It makes things more interesting. The catch is that the winner takes wealth which he did not earn and gives nothing in return. The loser's wife and family have less because the winner is smart or lucky. There is no place in Christian economy for rewarding a man because he is smart or lucky. We have no place for the man who takes our wealth for those things which degrade or debase us.

There is equal immorality in the taking of wages which are higher than our just earnings or in paying smaller wages than the worker really earns. Someone will ask, "What about the young and the old and the handicapped?" The Christian is eager to share his wealth with those who need it. By wealth, we do not mean great wealth, but any goods or services. Christians will not consider their goods their own. The person who reads the gospels carefully, rejecting all bias, will come away from his reading with a profound sense of stewardship.

Here we have an apparent contradiction. In one breath we seem to say that no one is entitled to anything which he has not earned, and in the next we say that we should give to those who have not earned. The answer lies in an all but complete right-about-face in our economic thinking. The prevalent idea is, "How much can I get?" The Christian must ask, "How much should I take?"

Based in Honesty

Several years ago a produce dealer in our old home town was talking to another man about the Quakers (Conservative), naming two families widely known among Friends. He remarked that if these Friends brought in a case of eggs and reported the count as full, or lacking so many eggs, he never bothered to count the eggs himself. His friend asked, "How about us 'fast' Quakers?" "I *count* your eggs," was the instant reply.

We prohibit slavery, the narcotics traffic, the liquor traffic, commercialized vice, the sale of impure foods and drug, and every other infraction of our fundamental principle of economic morality which we have laid down. However, all prohibitions are only makeshifts, the effectiveness of the prohibition depending on the existence of large bodies of people passionately devoted to the ends sought. We may get honest actions by legislation; we can not legislate honest hearts.

It is hoped that all Friends will frequently review their personal contributions to society and humbly and prayerfully ask. "How much should I take?"

They Did Not Major in Minors

A New Year's Thought

By Isaac Harris

But seek ye first the Kingdom of God, and his righteousness; and all of these things shalt be added to you. Matthew 6:33.

IT is a long established custom of Friends to appoint representatives to the important gatherings of Quarterly, Yearly and Five Years Meetings. Sometime ago I sat in a Quarterly Meeting where names of representatives were read, only part of whom were present. Suddenly and like a bolt from a clear sky, came the thought, "How I wish we could have representatives of the early Friends with us!" What an inspiration it would be to sit for a little while at the feet of George Fox, William Dewsberry, Francis Howgill, Edward Burrow, George Whitehead, James Parnell, Margaret Fell and Elizabeth Fry!

These young God-blinded, spirit-filled Quakers of the seventeenth century were confronted with almost impassable difficulties, but in a magnificent manner, were able to surmount these mountains of obstacles and to meet with glorious success. Why? How did they do it? That is the very question which I should like to have asked them. If I could have asked this question, I believe the answer would have been something like this. "We succeeded, in the first place, because of the unshakable foundation upon which we built. This foundation was not notions, ideologies, theological or philosophical dogma, but rather a vital, living, surging, speaking-to-condition experience." These people were conscious of the divine light, power and spirit. Their leader, George Fox, at the age of nineteen, began a four-years period of search for truth and he sought spiritual help from churchmen far and wide. At the close of this period, he relates his great Christian experience. "And when my hope in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do; then, Oh! then I heard a voice which said, there is one, even Christ Jesus, that can speak to thy condition."

Religion of Experience

From its very inception our Society has held that Christianity is basically an experience, and a way of life based on that experience. In the third draft of our Faith and Practice one finds three significant statements made which convey further the thought that our religion is essentially an experience. George Fox says, "And this I knew experimentally." This is first-hand knowledge, knowledge of experience, something which all of us need. Such a statement makes us wonder what have we experienced down in the deep and sacred regions of the soul and do we ourselves know something experimentally? If so, there is an inner calm and assurance. Blessed is he that has authority based upon experience. Isaac Pennington says, "I have met with God, I have met with my Savior," while Robert Barclay adds, "I felt a power that touched my heart." Yes, indeed, these people were in position to be the publishers of truth, first-hand knowledge.

This movement based on a moving experience was the absorbing interest of their lives. Early Friends took literally Jesus' saying, "Seek ye first the kingdom of God." It was far from being a second-rate concern which deserved and met with only a second-rate loyalty. It was a first-rate concern that made an imperious demand for first-rate loyalties. *They did not major in minors.* I hope that Friends of today share with me the concern that our experience will become so real and moving as to lift our first-rate loyalties to first-rate causes. Then we may become like Friends of long ago and like Kagawa of today and change ourselves into God's spendthrifts!

Sidney W. Powell, in his book, *Where are the People,* tells of a man who, stepping into a hotel elevator, was distressed to see a refined and cultured woman in tears. Hoping to relieve her sorrow, he asked her trouble and learned that she had given a year of her time to the training of a drill team which was to play ring-around-a-rosie. Now, just before her team was to perform, she received word that one of the participants was sick, and so she wept on and on as she saw her long cherished hope burst like a child's balloon. The man turned impatiently away, wondering why people created for a purpose, protected, cultivated and planted in a vineyard, would give first-rate loyalties to second-rate causes. If this man had lived among early Friends, he would not have seen such spectacles or have wondered as he did.

This movement, which moved, was so significant to early Friends that they were willing to forfeit security in order to promote its growth. They were inwardly moved. Some one has said that we are either inwardly or outwardly moved. *Unless we are moved by an inner compulsion, we shall be moved by an outer tyranny.* This subjective movement results in objective activity and it was this inner compulsion that forced

Christ's frequent use of the imperative mood, "I must go to Jerusalem and suffer many things and die." He must go to the citadel of Judaism, not to gain political prestige or social status, but to suffer for righteousness. Peter and John were sharing their rich experience with the people of Jerusalem when they were taken upon warrant from the priests and committed to jail. They were examined by a committee of the great Sanhedrin and asked to refrain from preaching this gospel that was turning the world right side up. The answer which these men gave revealed an expressive religion, "We cannot but speak the things which we have seen and heard."

THE DIVINE IMPERATIVE

When Paul's friends were pleading with him to stay away from Jerusalem, he felt the divine imperative surge through his soul and he said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Luther stood before the Emperor at Worms and fanatically cried, "I cannot do otherwise. Here I stand. God help me."

"The love of Christ constraineth us." It was this inner dynamic that drove our Society forward in its early stage and explains largely its success. Friends renounced all for the sake of the kingdom. Somehow I can hear them still saying, "We cannot but speak the things we have seen and heard" and may I add, "felt." James Parnell, a seventeen year old Quaker of the seventeenth century, affords us a fine example of conviction and enthusiasm. This young man was put in prison because he could not surrender his convictions. He was placed in a hole in the wall, so small that he could not stand straight and was kept there day after day. To make matters worse, he had to climb down a rope to the basement or dungeon for food, and then climb back to his cell. For days he went through this routine. Ropes are rough and soon make the hands sore. One day while climbing back from the dungeon, his hands could stand it no longer, they gave way, and he fell to his death. You are one of our unforgettable heroes, James Parnell!

Well, now, after three hundred years we remember and prize such conviction and courage and relate them to receptive congregations. What moral momentum of pious ancestry and heritage flows through our veins today. But, why go back three centuries for example materials. There are many young Quakers today whose experience and convictions have led them into most unpleasant circumstances. We are not devoid of that essence which made early Quakerism aggressive. We still have a nucleus around which to build.

That this central experience which united, assimilated and moved early Friends may become more and more manifest among Friends today is my concern for this year and for all years.

ENGLISH FRIENDS ON TEMPERANCE

The presentation of the deep concern which we have all been feeling increasingly about the spread of the drinking habit among young people made a deep impression on Yearly Meeting. We were very thankful for the Minute which emerged on this matter. It owed as much to the way Gerald Littleboy introduced it as to the address also of Philip Radley who laid the matter before the Annual Meeting of Friends Temperance Union. We think the Minute was so important that we print it here in full.

Minute 32 of Yearly Meeting is as follows: "The Friends Education Council and the Friends Temperance Union have co-operated to bring before us the subject of Temperance and Education. There is evidence of widespread drinking among young people and even children, aggravated, though not caused by war conditions. New methods are required to combat it: adolescents have an awakening social consciousness which is open to appeal, and the problem of alcohol takes its place with other problems in teaching on citizenship and health. Much might be done through the co-operation of teachers, and the value of getting their interest while still in Training Colleges has been stressed. A large field remains in which help can be given to young people through clubs and the provision of places of recreation and entertainment, other than public houses."

"But ignorance of the true facts is a powerful ally of the liquor trade, and helps to perpetuate a serious social evil deeply rooted in personal gain and selfishness. Friends are urged to support this concern as a piece of long-term building and to concentrate on the positive aspect of it by participation in youth work. In this way they may personally get to know the needs of young people, and endeavor to meet them. We decide to send a message to the Minister of Education urging him to implement the findings of the Royal Commission on Licensing (1929-31), and asking him to receive a deputation on the subject. The various Unions of Teachers in this country are to be approached on similar lines."

Friends Temperance Quarterly.

C.P.S. LUMBERJACK UNIT

An opportunity for men who like solitude and are in excellent physical condition is provided by a timber stand improvement project which will require the services of thirty-five timber cruisers, five first aid attendants, nine cooks, and one unit leader. The Brethren Service Committee, which will administer the new unit, has offered fifteen places in it to applicants from Friends camps.

CHRISTMAS, 1944

Say Not, Lo, here is war, and here is peace:
Outrageous war on Europe's tortured breast,
Peace in the fat fields of the Middle West,
War until victory, peace when battles cease:
For victory cannot break the iron lease
Of fear and hatred, and the Heavenly Guest
In ruined stables takes his brooding rest,
Not in the bright Inn of the Golden Fleece!

Come, join the Holy War, the Heavenly Realm,
Come out from this world's countries, this world's strife,
And seek no peace but in eternal life,
No warfare save where Love commands the helm.
The faithless pacts of men themselves condemn
Not so the Covenant of Bethlehem.

KENNETH BOULDING.

HIS WILL IS OUR PEACE

Anger and anguish in a second Flood
Deluge the world and drown the flesh of man:
Their rains descend; their tides diluvian
Turn even mountains into waves of mud;
They overwhelm the young corn and the bud
Where fruit was cradled, with their harridan
And frantic waste. Earth is a desolate span
Of tumult and of ruin and of blood.
Yet through the forty nights and forty days—
Steadfast across the deluge and the dark—
The spirit of man by the spirit of God sustained,
Moves on the chartless and yet charted ways,
Bearing the future safe within the Ark
Until the lost earth shall be Eden gained.

E. MERRILL ROOT.

For a New Selection

By W. O. Mendenhall

LIFE insurance companies find it necessary to require certain health tests of those who are accepted as risks for insurance. Obviously a group of people who have just met the standards of a physical examination will have a better mortality record in the immediate future than a corresponding group which has not been so selected. As the years go by, however under the stress and strain of life, including the vicissitudes of accident and disease, there comes a time when those chosen by selection have no measurable advantage in mortality over any unselected group. Then it is said the effect of selection has "run out."

In the realm of religion also there have been selections, sometimes rigid ones. Such a selection occurred at the beginning of the Christian Era. One who would become a follower of Jesus of Nazareth, the Christ, and join the despised sect known as Christian, knew that he would be confronted by difficulties of all sorts from rejection by his family and friends to the extremes of martyrdom. The selection was so rigid and severe that there could be no insincerity or pretense. Every one who sustained the test of such penalties must have been moved by a supreme loyalty to his Master as he gave himself with complete abandon. He must have recognized this cause as the greatest thing the world had to offer, and have seen his own part in it as significant. To this he gladly gave his life.

Select Christians

This selection produced a group of people, drawn from all levels of society, with such loyalty and devotion that they were irresistible. Their commitment to their God was complete. Dedicated as they were to lives of mutual helpfulness, forgiveness of enemies and love of all men, there could have been little danger or difficulty in stamping out every member, yet the very quality of their lives made their movement unconquerable.

Leaders arose among them who were recognized and honored because of their ability and their consecration. Because of the devotion of these leaders, the very offices which they held as instruments of service became honorable and sacred in the eyes of all of them. As the generations came and went the lives of these people brought respect and then honor to their organization which had become the Christian Church.

But this very development produced different standards of selection. To join them no longer brought danger and sacrifice but approval from family, neighbors and ruling powers. The offices of the Church which had become honorable because of the lives of the men who had held them now were sought by men who wanted to secure honor from the office. The members included many who came for personal advantage, whose loyalty was to themselves rather than to their God. To be a member of the Christian Church was no longer a guarantee that the person held the ideals for which the Church stood. Much less was it certain he would fashion his life according to the teachings of Christ or make any sacrifice to promote the Kingdom of God. The selection had run out.

Actually, when the selection has run out, membership in the organization has lost its original meaning. The individuals do not necessarily have the characteristics of absolute loyalty to their leader or to their cause. Their impact upon society is no longer felt. We have simply one more institution among men to be supported for its own sake or for the benefit of those who profit from it. Finally a new selection is due if the cause is to be carried on. At various times the spirit of God has inspired individuals or groups to make a fresh start.

Select Quakers

The Seventeenth Century saw the making of a new selection in this sense. Within the chaos of that time in England many people found that formality, insincerity, conscious and unconscious hypocrisy had so permeated the Church that it no longer met their needs as individuals, nor had a creative effect upon the society of their time. Some lost all interest in religion. Many became cynical observers of the meaningless performances in the name of religion, and the bitter conflicts among those who claimed to be Christians. Others realized that under the counterfeits which were so much in evidence there must be that reality which was worthy of being counterfeited. They wanted to find *that*. Meeting in small groups often in silence they sought to make contact with that essence, the very Spirit of God.

Came the young man, George Fox, whose spiritual struggles and victories are too well known to be recited here. Out of his experience he spoke with such authority relating what he witnessed within himself that these earnest seekers came in large numbers to his standard.

Always when prophets speak they are attacked by the powers that be. The "powers that be" are the people who have played the game according to the present rules and have won. Certainly they do not want the rules changed. Consequently when one comes over the horizon with a new idea, a higher plane of living, a challenge to old forms or to some special privilege he is attacked at once.

George Fox came with just such a message. Teaching that the individual human being, regardless of his status, has the privilege and the responsibility of coming directly into the presence of God to learn from Him and to be obedient to Him, he became a threat to the security of those in high office in both Church and State. His appreciation of human dignity carried with it the germs of a demand for liberty and equality before the law as well as in worship. This brought strong opposition and fierce persecution. Thus arose another selection. Again only those of great courage, high purpose and a conviction that they could do no other, came into the movement. One part of their society was known as the Meeting for Sufferings. The selection was rigid indeed.

Revitalized by Selection

As a result of this severity in selection, the first generation of Quakers, by their singleness of purpose, their absolute integrity and their loyalty to their principles, made a very heavy impact upon all the institutions of their time and affected the lives of many people throughout England and overseas. No one has shown how much of the Bill of Rights is due to ideas matured by their activities. In the courts where they were so often arraigned they secured the right to make a simple affirmation on the authority of personal integrity instead of an oath calling God to witness. Their name became a trademark for honesty.

Now about eight generations have gone. Has this selection also run out? To what extent do Quakers differ now from those about them? Is "leading of the Spirit" such a reality among us that the phrase has dignity, or is it usually repeated as a joke? What purpose do Friends have in going to Meeting or Church? What is the result of their going? What is the strength and character of our impact upon our community? Is it understood that Quakers are attacking the serious current issues of the day from the point of view of God's will as expressed in the teachings of Christ? Does this reach into such problems as special privilege secured by wealth, political corruption, economic injustice, discrimination because of race, creed, sex, the elimination of empire, of war? In meeting critical situations is the behavior of a Friend predictable on account of his religion? How can we develop a *new selection.*

New *vitality* in worship,
New *vigor* in action,
New *discipline* in living,
New *challenging* of great causes,
New *love* of others—*all* others,
New *abandonment* to God's purpose.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

NEW YEAR INSPIRATION

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.—Psalms 90:14.

* * * * *

Put your hand in the hand of God as you start the New Year. Then the New Year will be a fresh adventure every morning and a quiet benediction every night.

E. STANLEY JONES.

* * * *

Look to this day!
For it is life, the very life of life.
In its brief course lie all the verities and realities of your existence:
The bliss of growth;
The glory of action;
The splendor of beauty;
For yesterday is already a dream, and tomorrow is only a vision;
But today, well lived, makes every yesterday
A dream of happiness, and every tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation of the dawn!

From the *Sanskrit.*

* * * *

Time is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the un-manufactured tissue of the universe of your life! It is yours. . . . You have to live on this twenty-fours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of highest urgency and of the thrilling actuality.

ARNOLD BENNETT.

* * * *

Fill each hour with what will last;
Use well the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

H. BONAR.

* * * *

When we read the lives of the saints, we are struck by a certain large leisure which went hand in hand with a remarkable effectiveness. They were never hurried; they did comparatively few things, and these not necessarily striking or important; and they troubled very little about their influence. Yet they always seemed to hit the mark; every bit of their life told; their simplest actions had a distinction, an exquisitness which suggested the artist.

E. HERMAN.

* * * *

We live in deeds, not years; in thoughts, not breaths;
In feeling, not figures on a dial.
We should count time by heart-throbs.
He most lives
Who think most, feels the noblist, acts the best.

P. J. BAILY.

* * * *

Now . . . from the place where we are. This the only way to make a new beginning. And after all, what difference does it make how the world began, how nations began, how ideas got under way unless we, too, can make a new beginning. The ancients left us a great heritage. Our own forefathers left us a stalwart tradition of dreams and achievement. . . . But we have to claim our heritage. "Raise your eyes now," the Lord said, "look from the place where you are" . . . look off in every direction. Every thing you can really *see* will be yours if you claim it.

MARGUERITTE HARMON BRO

* * * *

Eternal God, who makest all things new, and abidest forever the same; grant us to commence this year in Thy faith, and continue it in Thy favour; that, being guided in all our doings, and guarded in all our days, we may spend our lives in Thy service, and finally, by Thy grace, attain the glory of everlasting life through, Jesus Christ our Lord.

Divine Service.

* * * *

In the November 30 issue, the meditation entitled "Creative Prayer" was credited to E. Herman Newman, whereas it should have been E. Herman.

Forum

THE ROOT OF THE TROUBLE

Editor, THE AMERICAN FRIEND:

The report of Western Yearly Meeting in THE AMERICAN FRIEND of September 21 mentions the fact that among the members of the Yearly Meeting "the ratio of men in the military service is more than seventeen to every one in the CPS camps." The report of Ohio Yearly Meeting says, "Only two young men are in CPS camps as compared with more than two hundred and fifty in various classes of military service."

I have no doubt that there is a similar situation in other Yearly Meteings, but I do not have statistics. The writer of the report of Western Yearly Meeting comments that, "this indicates a serious failure in our education for peace." I believe that the expression "education for peace" indicates where the root of the trouble lies.

Quaker pacifism did not arise primarily from a reasoned conviction or from pacifist education subsequent to the experience that made Quakers of them. George Fox and his followers underwent a religious experience that left in them nothing out of which a soldier could be made; they lived "in virtue of that power that takes away the occasion of all war," "either for the kingdoms of this world or for the kingdom of heaven." Their peace testimony was an original, integral and essential part of their Christian experience.

The Great Revival among Friends in America in the last three decades of the Nineteenth Century was based on the "evangelical" theology. The revival led to a sharp break in our history with much of our previous theology and practice. I have heard many leaders of the movement say: "I care more for the Gospel than for Quakerism."

Many of the tenets and practices of Quietist Quakerism had lost their meaning and had become hindrances to the growth and work of the Society, such as the "plain" speech and dress, the ban on marrying out of Meeting, the fear of "creaturely activity," and silence as a *form* of worship. We did keep women's ministry and participation in Meetings for Worship and Business; our democratic business meetings; our non-sacramental worship, and our interest in education. We kept also our official peace testimony, yet not as an essential fruit of our Christian faith and experience.

The peace testimony remained in the main a matter of special education. The evangelical "gospel" did not include it as an essential element of Christian experience; it belonged to the Quakerism which was a sort of extra equipment. It was not a part of the original Christian edifice but a "lean-to" put on later. Herein lies the root of the trouble. The evangelical preachers have taught a type of Christian faith and life that did not include as an essential part the abandonment of "all wars and fightings with carnal weapons."

Our evangelists have led our young men and women to a conversion experience that did not include the expurgation from their lives of the "occasion of all wars." When they accepted Christ as their Savior, they accepted him only as a personal Savior from the guilt of personal sins for which he had made atonement; but not as a Savior from all hate and intentional harm to any of their fellowmen for any cause whatever. Their experience did not bring them into sympathetic unity with God the universal Father, who wills not that any should perish.

The root of the trouble is thus a conversion to something less than the peace-

able religion of the Lord Jesus, who died for all men, who relied wholly on good to overcome evil, and who sought and seeks to set up his kingdom by the cross and not the sword. This kind of peace testimony comes not so much by peace education of members after they have been converted to an emasculated gospel, but as a result of accepting the full lordship of Jesus Christ in their lives.

The necessity of a spiritual rebirth was one of the corner stones of the evangelical gospel. Both Paul and Jesus affirmed its possibility and necessity. But the evangelical preaching paid little attention to the teaching in regard to the ethical character of the regenerated life. In enumerating the fruits of the Spirit, Paul puts love first.

Twice in the Sermon on the Mount, Jesus characterizes the sons of God; the peacemakers, he says, shall be called the sons of God; and those who love their enemies shall be sons of their Father who is in heaven. The evangelical gospel to be Scriptural should certainly have asserted the necessity of being born again of the Spirit of God, but it should also have insisted that the evidence of such a rebirth is that the convert have a filial likeness to the God of universal love; that he be a peacemaker and love his enemies.

ELBERT RUSSELL.

DISPERSAL NO SOLUTION

Editor, THE AMERICAN FRIEND:

President Roosevelt, quoted from a news conference of November 21 (Associated Press), exhibited an encouraging amount of knowledge of the problems facing our Japanese American neighbors. He knew the "very wonderful" record of the Nisei soldiers and payed high tribute to them. He knew that only "twenty to twenty-five percent of those sent to 'Relocation' Centers have relocated," and that "many lawyers believe that citizens of Japanese extraction cannot lawfully be kept confined to Relocation Centers."

He failed to show understanding, however, of basic social needs and, unintentionally, pointed out the real weakness of the government's relocation policy, when he stated, according to the press, "In a unit the size of a county, whether in the Hudson Valley or in Georgia, it should not upset anybody to have one or two Japanese families."

This is the unjust policy of wide dispersal which denies opportunity, comfort, and peace of mind to the unhappy victims. A simple problem in arithmetic will show that if the one hundred and ten thousand evacuees were to be distributed *throughout* the United States, the result would be exactly "one or two" families to a county. Considering the fact of language difficulty alone, this would be nothing short of cruelty to the older people. For the younger people, it means lack of social opportunity, which they will never accept.

I would not advocate a return to the segregation and concentration of West Coast pre-war days, but a country which has absorbed millions of Old World immigrates sucessfully in the past can certainly absorb a Japanese American population of one or two percent with ease. Two percent would mean, in a city the size of Seattle or Denver or Atlanta, some fifteen hundred families or eight thousand people, which is about what Seattle had before the war. A better—which is to say a wider—distribution of this population would be desirable, of course, and this would automatically come about during a return, for former homes are now taken by others. In a village of two thousand people it would mean ten families, which are not enough for comfort and opportunity unless there is an adjacent rural population, such as was the case in many West Coast communities.

Relocation under the present policy of wide dispersal will never succeed, even for the young independent Nisei, and it is time the government recognized the fact.

FLOYD SCHMOE.

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COMMENDS PASTORAL FARM

Editor, THE AMERICAN FRIEND:

The article by Orville Fisher, "Problem of the Rural Pastor," which appeared in the November 16 issue of THE AMERICAN FRIEND, is the most helpful discussion of this particular problem which I have seen, and the constructive solution which he proposes has real possibilities and I believe is worthy of being tried out by forward-looking rural churches.

As a pastor in the Congregational church, I am at present serving a yoked field of three churches, one of which is Presbyterian. Within the Congregational denomination there are many yoked fields and larger parishes, some of which are highly successful. However, as a permanent, long-range solution of the problem, I am inclined to favor Orville Fisher's proposal.

The problem of the rural minister defines itself in terms of finances and tenure. The average rural or small-town community is often not financially able to pay its minister a living wage. Frequently, this inability of the community to meet the financial requirements of the church budget, leads to restlessness on the part of the minister, and of the church members, and results in frequent changes of leadership.

I believe that Orville Fisher's proposal would tend to ease the financial problem and to stablize the tenure of the rural ministry. However, it does raise one or two questions which need to be faced carefully in advance of undertaking the step he proposes.

1. Would it not be better for a rural church to aid a minister to buy a small farm in the community, rather than turning a farm over to him? In this way he would really strike roots in the soil, and would be in the position of an owner, rather than of a tenant.

2. The operating of even a small farm requires considerable equipment, which cannot be moved when a minister makes a change, but which will usually have to be auctioned off. The minister, having acquired this inpedimenta, is likely to think twice before moving. But what assurance have we, that the local church, having formed the habit of hiring a new minister every third or fourth year, would change its ways?

AVERY D. WEAGE.

Box 122,
Fairfield, Montana.

NEW JAUNDICE UNIT

A new thirty-five-man jaundice experiment unit to be operated in connection with the University of Pennsylvania Hospital in Philadelphia, has been approved. It started in the latter part of November. The experiment will be run at least until July 1, 1945. Milton Gold, formerly assigned to the Massachusetts General Hospital medical experimental unit, has been appointed Assistant Director to start off the unit. He and Dr. Neefe, Medical Director of the project, are to begin visiting camps immediately, to interview applicants.

CONTRIBUTORS

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FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

THE CHALLENGE

By H. MILLARD JONES, Secretary Board on Public Morals

The use of alcohol as a beverage does more to destroy the highest values and the supreme attributes of human personality than any other one thing, possibly more than many other forces combined. It fills more graves than war, fathers more idiocy, mothers more crime, destroys more hopes, contributes to more illness and disease, undermines, and nullifies more of the constructive work and progress of civilization, wastes more physical, moral and spiritual resources, is more defiant of control than any other influence of our time.

The liquor problem in America is above all things a problem of morals. It is, therefore, a problem for the church of Jesus Christ which seeks the establishment of the moral kingdom of God in the world. For the church to refuse, or fail to meet this problem is for it to abdicate its position of moral leadership. Your Board on Public Morals of the Five Years Meeting suggests the following:

AVENUES OF SERVICE

EVANGELISM

There can be no substitute for an adequate, up-to-date effective program of evangelism. Men and women, boys and girls must be brought into a saving relationship and fellowship with Jesus Christ. The method is not important here, but the results are.

EDUCATION

An up-to-date, constructive, scientific, intelligent, Biblical educational program for total abstinence is essential.

a. Have a temperance lesson in Bible School at least once a Quarter. Make it definite, informative, challenging.

b. Have a temperance sermon at least once a Quarter. "By the foolishness of preaching," shall we not only save the world, but also cleanse and purify its life, activities, and thought.

c. Contests are helpful—declamation, essay, poster. All bring to the participants an understanding of the subject and create an urge to action.

d. Scrapbooks. See the liquor problem in the news, it is anything but a dead issue!

e. Library. A bibliography will be found elsewhere on this page.

ERADICATE THE LIQUOR SYSTEM

a. By agitation, speaking, writing letters to newspapers and other publications, including THE AMERICAN FRIEND.

b. By pledge signing. Total abstinence is the goal for the individual.

c. By voting for principles rather than party, for ideals rather than politics, for people rather than machines. Know your candidates and the issues.

d. By keeping in contact with public officials, particularly legislators, through letter, telegram, postal card, telephone, and personal conversation.

e. By distributing up-to-date, constructive, reliable temperance literature.

f. By supporting your local and state temperance organizations, including the W. C. T. U.

FOR YOUR READING

PERIODICALS

The Spotlight, published by the United Temperance Movement, 622 Hodgson Building, Minneapolis 1, Minnesota.

The Bulletin of the Alabama Temperance Alliance. Birmingham, Alabama.

The National Voice, published in Los Angeles, California.

The Union Signal, official publication of the National W. C. T. U., Evanston, Illinois.

Progress, published by the International Reform Federation, Washington, D. C.

The International Student, published at Westerville, Ohio.

Allied Youth, official publication of the Allied Youth organization at Washington, D. C.

The Voice, of the Board of Temperance of the Methodist Church, Washington, D. C.

The official publication of your state temperance organization.

FOR THE CLASSROOM OR DISCUSSION GROUP

The Alcohol Problem by Norma C. Brown, Standard Publishing Company, Cincinnati, Ohio.

Alcohol The Destroyer, by C. Aubrey Hearn, Southern Baptist Publishing House, Nashville, Tennessee.

BOOKLETS

The Psychology of Drunkenness, by Roy Albion King, Cornell College, Iowa.

Alcohol Talks to Youth, by Howard E. Hamlin, State Department of Education, Columbus, Ohio.

A Syllabus in Alcohol Education, by Bertha Rachel Palmer, National W.C.T.U., Evanston, Illinois.

POLITICAL

The Amazing Story of Repeal, by Fletcher Dobnys, The MacMillan Company, New York, or The American Business Men's Research Foundation, Chicago.

The Wrecking of the Eighteenth Amendment by Ernest Gordon, Alcohol Information Committee.

VISUAL AIDS

MOTION PICTURES

There are several motion pictures available. They may be obtained on a rental basis from the Motion Picture Bureau, Y. M. C. A., Chicago, Illinois. We suggest that you write for their catalog. Be sure you get the type of film to fit your projector. Most of these films are sixteen mm sound or silent.

A few are listed:

It's The Brain That Counts. This is the best that has been produced so far—sound only, runs about twenty-eight minutes.

The Pay Off, in two reels, rather full of drinking scenes and below quality of other pictures produced by the W.C.T.U.

The Beneficent Reprobate, filmed in the laboratory at Northwestern University, rather technical and scientific, runs forty-five minutes.

That Boy Joe, showing relationship between beer and juvenile delinquency, in production and to be released soon.

FILM SLIDES

A number of film strips for thirty-five mm film slide projectors have been produced. They are all good. Write the National W. C. T. U., Evanston, Illinois.

Some of them are:

What Alcohol Is and Does, two strips, partly in color, well adapted to high school presentation. Based on *A Syllabus In Alcohol Education*, by Bertha Rachel Palmer.

The Alcohol Problem Visualized, produced by the National Forum, Chicago, three strips, partly in color, rather technical, hardly for popular meetings, excellent for class room use by high school juniors and seniors.

A Tower of Strength, one film, compares body to tower, well done, for the elementary grades.

He Ran A Race, one film, may be used in elementary grades and for popular church meetings.

He Went Straight Home, one film, good for popular church meetings also elementary grades in school.

CHRISTIAN CREATURELY ACTIVITY

In the autumn of 1939, we began to spend one evening a week at our Meetinghouse helping newly arrived foreigners to learn to share in English conversation. Once every month these conversations became part of large receptions, to which came many men and women, newly arrived in America. Young Friends had started these receptions in a small way a year or so earlier, and by the time we came to them we found upwards of a hundred people at each reception, sometimes several hundred.

A professor of voice physiology and music from Austria was aranging programs, mostly of music, and brought to the Meetinghouse some of the greatest of European musicians who played on their violins, cellos, or on a piano, or who sang for us.

At one of these receptions a prominent editor of a German newspaper asked if I would be willing to undertake patent work for a refugee to guarantee that he would be fairly treated. He agreed to pay reasonable fees. So I spent time in a distant community, partly in a moving picture theater observing the pictures produced by his invention. I discovered that his mechanic had built certain devices defectively because contrary to instructions.

At one of my conversation classes one of the men said he had been a German soap factory superintendent and had orders for soap in America which he was unable to fill for lack of capital. The next week a former German factory manager said he had capital and orders for soap but did not know the details of wholesale soap making. I suggested he come back the following week on the chance the superintendent might come again. They both came and I introduced them to each other.

We transferred the conversation evenings to our home when we found that many who came to them lived nearer to our home than to the Meetinghouse, and eventually the conversations became Sunday afternoon receptions.

Twice H. M., the famous musician, brought her husband. We tried to be polite to him. Once he came to my office for advice. He was a chemist and was asked to sign some reports which were not strictly true. Knowing he was a Roman Catholic and had friends at Fordham University, I suggested he go there and consult them. "Next time I heard from him he said he had real patent business for me. He was working for one of the very large vitamin producers and earning more than I earned. He has showed me a letter from another vitamin producer, offering to double his salary if he would work for the new producer. Four years ago, he and his wife spent their first night in America sleeping on a Central Park bench, ignorant of English and not knowing where to go for advice.

A refugee Roman Catholic Polish judge went to an American law school and graduated, but could not practice law until he became an American citizen. I found him a temporary job as a law clerk. He again came to me, for his job was ended. I suggested he make a list of all the law firms in the city labeled with four names and visit them. While waiting for an elevator in a building where one of these firms had refused him, he entered another office and found a good job.

I suggested to an American intellectual social group, which felt it needed new blood, that they take in some of the intellectual refugees as members. They firmly refused, but were willing to have one talk to them on Utopias, a subject that was asked for. I brought a refugee speaker. At the end of the evening three other members nominated the speaker for membership.

An Austrian doctor brought me some patent work. He came to see me on other business, he said. It turned out he admired so much the Quaker work he had seen that, after providing for his wife for his children were prosperous, he wanted to leave his property to the American Friends Service Committee and asked my advice.

One of our guests had been manager of a great German University and in America became manager of a cooperative refugee agency. My wife and I were sick and our doctor could not secure a nurse. I crawled to the telephone, called up that manager. His secretary answered my inquiry for a nurse. I heard her tell the manager my name. His voice said, "Of course, send his a nurse. Ask him when and how long?" It seems he sent us the best of the refugee nurses.

One day we received a post card from a distant city reading, "Thanks to you, my son is happily married in South Africa." The attractive old lady who sent the post card had met at our house, a young married woman whose sister lived in South Africa. The old lady said her shy son also lived in South Africa. That woman had written her South African sister to invite the shy son to call. The post card came within three months and announced the result of that suggestion.

Our guests, hundreds of them, proved helpful and interesting. The most serious problems I have faced lies in trying to formulate an answer to those who say, "The Quakers are the only honest people in America;" or, "The Quakers have the only true religion, I wish I understood it;" or in trying to speak to the condition of an internationally famous professor of philosophy who comes to me for advice as to "a father confessor."

CONCERNED FRIEND.

Book Reviews

SOCIAL WELFARE AND NARCOTICS

BY H. MILLARD JONES

One of the newer books in the ever growing list of publications on the liquor and narcotic question is *Social Welfare and Narcotics*, by Lou Adna Sours and published by Meador Publishing Company, Boston.

Two statements from the preface to the book will serve to give an insight into the purpose and conceptions of the author.

"When certain interests in this country are using magazines, newspapers, movies and radios to entice youth to drink alcoholic beverages, smoke cigarrettes, and makes heroes of criminals, these youth should be given the other side of the picture. It is the purpose of this book to give the *other side*."

"A representative of one of the large publishing houses on the Atlantic Coast volunteered the advice that religious affairs be excluded with the assurance that 'No one will publish that sort of stuff.' Disregarding this information and advice, more emphasis has been put on the Christian religion, and its connection with narcotic education than had been in the original plan."

The book deals with the whole problem of narcotics in an up-to-date and realistic fashion. Various forms of narcotic addiction and habit came in for discussion with a majority of the space given to the alcohol problem because the author felt that the beverage use of alcohol is the major narcotic problem of our day.

Revelation of the close tie-up between use of narcotics and many of our social problems and the direct bearing of narcotic sales and consumption on our social welfare make the book a valuable handbook for public school and church school teachers. We recommend a wide distribution and use for the book. It may be purchased from the publishers. The price is $2.00 per copy.

A course for church ushers was offered by the University of Omaha in its School of Adult Education. The only one of its kind known, it was featured as a story in the *Saturday Evening Post*. "Blessed is the church usher who is called of God and whose shoes do not squeak," a pastor once remarked.

QUAKERDOM · AT · LARGE

The International Red Cross reports that food for French children purchased by the American Friends Service Committee in Switzerland has now reached their warehouse in Grenoble. It will go to Marseille for distribution by Secours Quaker as soon as transportation is avaliable.

* * * *

Clarence Pickett and Margaret Frawley conferred in Paris, November 27 to December 2 with Henry Van Etten, head of the Paris Center. The visit of Clarence Pickett abroad included a conference on joint English and American responsibilities for relief. The Conference was held at Woodbrook.

* * * *

Central City, Nebraska, Meeting has felt keenly the loss of a number of its members recently. Among those who left about the first of September are Opal Ferguson who has joined the staff of workers in the Central Offices at Richmond, Indiana; Anna Watson who is teaching in Media Friends School in Media, Pennsylvania; and Clarence and Margaret Perisho and little son Robert, who have gone to McCook, Nebraska, where Clarence Perisho is teaching in the junior college.

* * * *

Despite German occupation of France, Quaker aid to prisoners continued in Paris. A recent report from Secours Quaker at Toulouse also states: "Since November, 1943, we have had authorization from German prison authorities to give food parcels twice a month to those who are interned here. "We now give four hundred parcels monthly. We also have supplied medicines, soap, toothbrushes. We wash clothes for some prisoners who have no one to look after them. It is of great moral help to the families."

* * * *

In *Jamaica Calling*, for November, Monthly journal issued for the interests of Jamaica, Clifford Meredith writes on Penicillium and Penicillin. His studied analysis, popularly written, symbolizes well the work he has done since going to Jamaica first in 1929. One of his greatest contributions has been in analyzing "Panama Disease" in Jamaica. The results of his studies, which consist in part in the isolation of the fungus of the disease, has been filed with the Mycological Institute in England. This is another contribution by missions today.

* * * *

At the annual meeting of Friends Historical Association in Philadelphia, on Eleventh Month 27, 1944, Thomas E. Drake, Curator of the Quaker Collection of Haverford College, was appointed Editor of the *Bulletin* of the Association for a two-year term.

The meeting adopted a memorial minute for Thomas Kite Brown, Jr., the late Editor. Henry J. Cadbury gave a paper on "William Penn, Just Among Friends," in which he presented interesting new material on the relation of Penn to Friends of his day. Elizabeth Gray Vining told of her travels "On the Trail of William Penn" in England during the spring of 1937. The meeting was held at the Historical Society of Pennsylvania, so that the members of the Association might see the interesting Penn exhibit there on display.

NEWS OF OUR MEETINGS

Springdale Quarterly Meeting was held at Buffalo, Iowa, on November 4. Taylor Guthrie spoke to the Meeting on Ministry and Oversight, concern being expressed regarding peace time conscription and the peace message. George Evans spoke at the 10:30 meeting and three Friends were present from Scattergood. Arthur Mekeel, Dean of William Penn College, spoke in the Sunday morning meeting. He also had charge of the Quarterly Meeting Young People's Rally at Muscatine on Sunday afternoon, speaking at Muscatine in the evening. A contribution of over fifty dollars was made for storm stricken Jamaican Friends. Celia Thieker, who has been active in Sunday school and young people's work in Bloomington Meeting and Springdale Quarterly Meeting for many years, is leaving to assist the Whitelys in Indian mission work. Guy Hunting, pastor of Muscatine Meeting, was released during October to raise funds for William Penn College.

Springdale Quarterly Meeting Missionary Conference was held in two divisions because of gas rationing. Orval and Lois Cox of Marshalltown were the guest speakers. Devotions were led by Guilford Street and Vernard Cox. A social hour, pot luck supper, and special music was much enjoyed.

* * * *

Center Meeting of Wilmington Yearly Meeting was held in Wilmington. At the Meeting on Ministry and Oversight, written reports were presented of the condition and activities of the different Meetings, followed by discussion. Burton S. Hill, minister of Cincinnati Meeting, brought the message at the Meeting for Worship. The Business Meeting was opened by a brief period of silent meditation in memory of the life and service of C. Grant Fairley, and of other active members who have passed away this year. Cincinnati Monthly Meeting representatives were welcomed to their first Quarterly Meeting here as members. It was reported that under the direction of the Peace and Service Committee and the County Council of Church Women, two and one half tons of clothing have been sent to the American Friends Service Committee. Several members just returned from the Conference of Friends on Conscription in Richmond, brought reports which resulted in a statement being prepared by the Clerks addressed to the State Representatives and Senators, as well as to the Cincinnati and Wilmington papers against peace time conscription. At the close of the Meeting, the Clerk read a letter, in part, from a young member now in service overseas in which he expressed the feeling of hope given him through the Society of Friends when he realized the hopelessness of gaining any real peace as the result of the war.

* * * *

Paoli, Indiana, Friends report encouragement and progress under the leadership of their minister, Samuel Riggle. He came to the church as a "convinced" Friend from another denomination. Like many other Meetings, Paoli Friends print a news bulletin which goes to men in service, as well as to local Friends. Such news service is appreciated according to returned service men. This is one small way to retain interest by young men, separated from home Meetings. Friends Meetings everywhere should follow their members in CPS and military service.

* * * *

The Friends Meeting at Economy, Indiana, have concluded a series of meetings, November 19 — December 3, with Anna McGhie as evangelist. The pastor, Claude James, reports an unusual revival of interest and foreward movement in the Meeting.

* * * *

Bear Creek Quarterly Meeting of Iowa, convened at Bear Creek Meeting on November 11. At the meeting of Ministry and Oversight, James Furbay and Paul Barnett brought before the group the booklet prepared by North Carolina Yearly Meeting on the work of elders, recommending it for study in the oversight bodies of the Yearly Meeting.

Arthur Hadley of Canby spoke on "Obedience" at the worship service. After the basket dinner at noon, Elizabeth Maxwell led a discussion on the Sunday Schools; the business session following. Among the visitors were Paul Barnett, Lester Suzuki from Friends Hostel in Des Moines, and Anna Kitch, wife of a former pastor of the Quarter. The annual missionary conference was held on Sunday with Fonda Jackson, presiding. Russell Carter, of Haskell Institute, Lawrence, Kansas, gave a comprehensive view of the American Indians. Sylva Johnson gave high lights from foreign fields, and Verna Coffin spoke of activities of Friends Hostel for Japanese Americans in Des Moines. Special musical numbers added to the service.

* * * *

Friends at Earlham, Iowa, united with the other churches in a series of special meetings. Twenty-minute neighborhood prayer meetings were held in the forenoon. Many were spiritually strengthened by the meetings and the prayer meetings proved so helpful that they are being continued once a week. The meetings also resulted in the organization of a young Friends group under the guidance of an adult committee of six, who are especially interested in young people's work.

* * * *

Portland Quarterly Meeting convened in the Friends church in Portland, Indiana, December 9, with a good attendance. Charles Thomas, director of young people's work of the Five Years Meeting, gave an interesting talk on Christian Education, and Logan Smith, of Fountain City, spoke on Public Morals and the Quaker Haven Conference. Aaron Napier, minister of Winchester, spoke on the Yearly Meeting Young People's Committee and gave many interesting facts about the Quaker Haven Conference and its needs. Laura E. Fetters, pastor of Bluff Point Meeting, spoke inspiringly at the worship service.

* * * *

On Sunday, December 10, Spiceland, Indiana, Friends were happy to have Lillian White Shepard present at Bible School and looking in on the various classes. At noon, in the church parlor, there was a cooperative dinner, in her honor, sponsored by the Bible School Council which consists of the teachers, officers and Bible School Committee. After the dinner, there was a time of delightful fellowship around the table, discussing Bible School problems and plans and Friends' literature. Those present felt that the meeting was quite worth while. Under the leadership of Mack and Amy Jones, the Young People's group is beginning a study of the proposed new Discipline. The Junior Endeavor is growing in interest.

* * * *

A bucket brigade formed from the entire attendance at Sunday School saved Orange County's oldest Friends Church near Paoli, Indiana, from flames on December 3. Water from a well, one hundred yards away, was carried bucketfull at a time by adults and children and tossed upon the burning shingle roof. The century-old frame building formerly was partitioned through the center to divide men's and women's worship sections. Since remodeled, the church still has double doors. Damage is partially covered by insurance.

* * * *

Knightstown, Indiana, Meeting has a gospel team composed of Stephen Kiplinger, John William Walls and Jack Garriott, all active in the young people's work of Spiceland Quarter and who have been giving good service at various places. Stephen Kiplinger illustrates gospel truths with the crayon, and recently has completed a life-size protrait of the Christ to be presented to Rafter Meeting. He and Mary Kiplinger will spend some time with the Lintons in Tennessee, helping them prepare Christmas packages for the mountain folk.

* * * *

President O. W. Carrell, of Nebraska Central College, has served as supply pastor for Central City Monthly Meeting the past six months. Through part of November and December, he has been in the East working in the interest of the College, and during his absence individual members were responsible for the leadership of the meetings. Homecoming was observed at Nebraska Central College on November 3, with special chapel services at 11:30, a reception at the girls' dormitory in the afternoon, and a program in the chapel in the evening. A large crowd heard the play, "Blessings on This House," by Elizabeth Riggall, given by students under the direction of Golda O. R. Carrell.

* * * *

In an endeavor to preserve the community from possible building restrictions involving anti-Negro discrimination, Chicago Monthly Meeting has appointed Dr. Vernon R. DeYoung as first member of an eventual committee of three to represent Chicago Meeting before the newly formed West Morgan Park Improvement Association. Chicago Meeting is a Morgan Park property owner, owning a site upon which a Meetinghouse will be built as soon as war restrictions are relaxed or a special building permit can be obtained.

* * * *

Wilmington, Ohio, Friends entertained a group of seventeen Mexicans from the maintenance department of the Pennsylvania Railroad at Cedarville, and eight from the Baltimore and Ohio Railroad at New Vienna, to a pot luck supper and program of Christmas cheer on Sunday evening, December 10. Accompanying the group were Mr. and Mrs. R. B. Koppe, superintendent of the maintenance division at Cedarville. About one hundred and sixty persons attended the gathering. Douglas and Rebecca Parker, former missionaries to Mexico, became interested in these men and with others had visited the camps. Douglas Parker presided at the meeting and interpreted the program. Chairman of sponsoring groups were presented and Elsie McCoy gave a talk in Spanish. Music for the program included Christmas carols by the Spanish class at Wilmington College under the direction of Mary Lane Charles; duets by other young Friends and a solo by one of the Mexican Group. The superintendent of the Clinton County Schools showed pictures of various places of interest in the county. After the meeting, A. Ward Applegate and his wife invited the guests to their home for a short time. To both hosts and guests the meeting was helpful in developing understanding, friendship and goodwill, and in helping all to know better that "force may subdue but love gains."

* * * *

On November 18, the president and eight other members of the Executive Committee of the Woman's Missionary Union of Friends, attended the worship service of Wilmington Meeting. They were in Wilmington attending the three-day session of the Executive Committee at the home of Ruthanna Hadley, corresponding secretary. Florence Watson, president of the Missionary Union of Wilmington Yearly Meeting, entertained at a tea in their honor.

* * * *

The Friends Meetinghouse at West Elkton, Ohio, has undergone extensive repairs, redecoration and a new addition has been added. A new power furnace, and metal roof have been put into use, and the entire interior has been attractively painted and draperies hung. The debt on the parsonage has also been paid off. All expenses were met by voluntary contributions and Friends were encouraged to undertake a long-needed addition to the building, which has also been completed. A new carpet was presented by loving friends. On the first Sabbath morning after completion of the improvements, the minister opened the doors of the church to a fine group of young people who presented themselves for membership. A reception was held for them just before Thanksgiving. The Pre-Easter evangelistic services

conducted by our minister, Arthur W. Hammond, together with the special week-end services when Errol Elliott was speaker, were largely responsible for the spiritual growth of the Meeting, and the ingathering continues. Recently the young people took charge of the services for worship with the young West Elkton superintendent of schools as speaker. About fifty guests gathered on December 6 to celebrate the forty-fifth wedding anniversary of Arthur and Lillian Hammond, who were presented with a desk lamp.

* * * *

EVENTS AT EAST WHITTIER

On Armistice Day, two members of the faculty of Whittier College presented a discussion on "A Durable Peace Promised and Pending," at East Whittier Meeting. The Missionary Society were guests of the Whittier Evening Circle when Susie Meek Frazier spoke on the work among the American Indians. William C. Jones, new president of Whittier College, addressed the Mens' Brotherhood at their first meeting on October 12. The minister of East Whittier observed the three hundredth anniversary of the birth of William Penn by giving a series of three sermons interpreting William Penn.

On October 17, the Service Committee held its second program of friendship honoring Mexican Nationals who have been attending American Culture classes. Friends from Whittier and East Whittier joined in this, the greater part of the program being given by these southern neighbors. A nine-instrument orchestra, some of the instruments being made by the musicians own hands, was a novel and pleasing feature. Certificates were awarded to many who had finished the prescribed course of study. This was followed by a social hour. On November 5, George Hammond, president of California Temperance Federation, was the speaker at the worship service. On November 26, Lester and May Burke Stanton, missionaries to Guatemala, showed pictures of Friends mission fields in Central America. The Christian Endeavorers held a Thanksgiving Day breakfast and afterward held a service at the County Farm. The Youth Activities Committee sponsored a Hallowe'en party for the whole church at a nearby ranch. This was well attended.

A three-year program of repairs to the church buildings was started last year. Among other things, the walls of the auditorium and the class rooms have been painted. The Mens' Brotherhood sponsored a "Church Fixit Night" when both men and women came armed with paint brushes, screw drivers and hammers, hunting for loose screws.

FROM HERE AND THERE

The National Woman's Christian Temperance Union chalked up a net gain of twelve thousand and fifty-two new members during the 1944 fiscal year just concluded.

* * * *

Mexican public opinion has been aroused because of a racial strike by three hundred A. F. of L. workers at Huron, South Dakota, against having to work with "braceros" or laborers brought from Mexico to help war production in a local packing plant.

Worldover Press.

* * * *

Worldover Press, a news service often quoted in THE AMERICAN FRIEND, was originated and is still directed by Devere Allen, well known by peace-action Friends. Recently this service has been expanded and organized with Dr. Samuel Guy Inman, expert on Latin America, as president; and Clarence E. Pickett has been made vice-president. Other names of persons expert in world affairs have also been added. WP is becoming an agency of world importance.

* * * *

An elderly farmer, on a one hundred acre farm in McHenry county, five miles south of Woodstock, Illinois, needs a man or young couple to take over the management of his herd of fifty pure bred Holesteins. This is a fine oportunity for a young couple who are interested in getting started in the dairy business. He is willing to cooperate in any way to increase interest in the business for them. Write Stanley Hamilton, Executive Secretary of the Rural Life Association, Quaker Hill, R. R. 2, Richmond, Indiana.

* * * *

One of the most dramatic pleas ever heard in federal district court here failed to win an acquittal recently for Gordon Kiyohi Hirabayashi, twenty-six year old American citizen of Japanese ancestry, charged with refusing to report for work of national importance, as a conscientious objector.

"Just as I know," said Hirabayashi, "that it is wrong to kill; to commit homicide; to take away a life you had nothing to do with the creating, in like manner there is no right to conscript a man—his body and soul—to conscript the whole of him." He added that after a man is conscripted he loses the right to determine what is right or wrong.

* * * *

The displaced persons and refugee question reaches tremendous proportions. Far more Jews survived than anyone had thought. Their position economically and psychologically is very difficult. Large numbers of the Jewish groups had been living underground with false documents and names. Bit by bit, as they regain confidence, they are declaring themselves according to their true status.

* * * *

The most recently proposed CPS medical research project has become a reality. Scheduled to get underway sometime in January, this new twenty-five man jaundice experiment to be located at the New Haven, Connecticut, general hospital will continue for four months. In addition to serving as "quinea pigs," members of the unit will be assigned to laboratory or menial jobs in and around the medical school of the hospital. It is hoped that this new project will provide an opportunity for some of the men interested in an Education Workshop to work together.

RURAL LIFE CONFERENCE

At Bluffton (Mennonite) College in Ohio, December 8,9, a conference under the direction of the Rural Life Association was held. Representatives from the three historic peace churches, the Grailville (Catholic) Farm Home, Loveland, Ohio, and others were present. This was the third annual conference of the R.L.A. though other regional conferences have been held from Iowa to Indiana. In North Carolina, Stanley Hamilton as Director of the Rural Life Association, assisted in planning a conference under the auspices of North Carolina Friends.

The Rural work of the Association is of necessity largely still in the stage of developing ideology and concept of its task. However, the vision and curricula of some Quaker Colleges have been definitely influenced for the teaching of rural life and service. Certain Yearly Meeting Committees are also now working in this field of interest.

The most recent development is that of Butterworth Farm in Ohio where it is planned that CPS men and others who are interested in a rural career may live, work and study together on farming, as a way of life rather than as an industry.

The Bluffton Conference furthered those plans. Perhaps the most remembered element was the contribution of the Grailville girls and their sponsor Dr. Ledwyn von Kershbergen. The Grailville Home is an informal educational project to which young women, eighteen to twenty-five years of age, may come to study rural life as prospective or possible farm wives. The four girls at the conference were alive with joy over their work. They evangelized the conference by a call to live God centered lives and place Jesus Christ at the heart of all plans and ideals. First of all they were Christians and secondly rural planners. Their faces beamed as they

called the conference to a Christian motivation for rural living.

Someone has said, "I am looking for a community of people who love the land like the Mennonites and have the world outlook of the Quakers." Some more conferences like Bluffton and they may begin to appear.

Ministers, teachers, students, dirt farmers and a few "parlor-farmers" made up the attendance. The erosion of American farm life in recent years has been greater than erosion of the farm soil, as young people and others have left the farm for the city and its industries. How to stop this trend and bring farm living into its rightful dignity and opportunity in the minds of church people was a central burden of the Conference.

FINDING LOST CREEK

There is an interesting bit of history connected with the little log Meeting-house at Lost Creek, Tennessee, now used as a dwelling. When this house was built, Tennessee was a part of North Carolina; then when a political dispute arose, East Tennessee became the state of Franklin, thus being a house that has been in three states. Nestling among the hills, with the Great Smoky Mountains as a background, under a tangle of vines close by, where birds and wild things of the forest find a home and hiding place, rests the bodies of the earliest worshipers, a few Indians and other folk of the mountain region. Over the doorway of the church, which many years ago was built in a cleared space between the one of logs and the burial ground, are these words—"Lost Creek Meeting, Founded 1796." Here is one end of the Creek, but where the other is, no one knows. Howard Yates, recently recorded a minister, member of Three Points Meeting in Monroe County and graduate of Friendsville Academy, has not found that Creek either, but has made a greater discovery, an opportunity to help the bewildered souls find the Way of Life.

How well he is doing this is attested by the fact that when the first Meeting was called after he was chosen their pastor, there were three faithful ones, besides the Yates family. The night we were there, just a few weeks ago, we counted forty-one. It was a dark night and after entering the community by light of day, we wondered where these folk came from. Three autos, two lanterns and one flash light, but there was no mistaking the fact that there was light within which not only helped them back to their homes, but guided them to a better way of living.

Entering the church over the steps that have been neatly repaired, we found an atmosphere lingering about the straight, narrow benches upon which Friends of the olden time had sat, waiting for the voice of direction and inspiration. On the wall hangs a very large map of Palestine, hand drawn and artistically done, on which we read, "Presented to Lost Creek Meeting by Oscar Woodward," who in the long ago sat at the head of the Meeting. It was an inspiration to speak to the responsive group and we could but feel that where we stood, was indeed a hallowed spot.

LILLIAN E. HAYES.

Friendsville, Tennessee.

Extra copies of THE AMERICAN FRIEND, conscription issue, November 30, are available at ten cents each. Order before supply is exhausted.

BIRTHS

BOURGO—To Alfred and Nelle Coggins Bourgo, a son, Michael Bartlett on November 18 at Knoxville, Tennessee.

EIMERS—To Robert and Helen Burnip Eimers on December 3, a son, Richard Allen, at Honolulu, H. I.

DEATHS

MARINE—Arlando Marine on December 3 at New York City, at the age of eighty-one years. He was a birthright Friend, a native of Fountain City, Indiana. He attended Earlham College and became widely known through his business, dealing in fine building stone, and being well known as the dean of stonemen in New York. He was a deeply concerned Friend, a profound Bible student, and spoke compellingly in the worship service. For a third of a century he served as chairman of the Permanent Board of New York Yearly Meeting, and equally as long as chairman of the Pastoral Committee of the Lafayette Avenue Meeting in Brooklyn. In matters of business, he was a statesman of the Kingdom of God. Those who sought his advice, found in him a counselor of rare ability. For thirty years he was a director of the American Bible Society. He was active in the International Benjamin Franklin Society, serving as its treasurer for some years. Surviving are his wife, Viola Mae Brown Marine, and three children; Mrs. Alexander W. Alley, Mrs. Cyril B. Clark, and James Sidney Marine, all of Scarsdale, New York; and four grandchildren.

PETHERBRIDGE — Celia Wood Petherbridge on November 28 in Los Angeles, California, at the age of sixty-eight years. She was the daughter of Adelbert and Ella Densmore Wood, and attended Earlham and Penn Colleges. She was a member of First Friends Church at Long Beach, and was actively interested in welfare work and in the work of the American Friends Service Committee. Surviving are the husband, Dr. William C. Petherbridge, one daughter, four sons and four grandchildren. She is also survived by eight brothers and sisters. Donald B. Spitler, her pastor, was in charge of the memorial service, interment being made at Rose Hills Cemetery, Whittier.

ROBERTS—Rose Heliker Roberts at her home in Watsonville, California, on August 23, aged seventy-one years. She was born at Allen, Nebraska, and was united in marriage with Orville Roberts in 1894, and both were active workers of the Spring Bank Monthly Meeting. Later they moved to Central City, Nebraska, being faithful members of the Friends Meeting there. She came to California a few months before her death. Surviving are four children, Hazel Wright, and Vera, Verlie, and Victor Roberts, all of Watsonville. Burial was at Central City, Nebraska, where services were conducted by O. W. Carrell.

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"Let their learning be liberal. Spare no cost, for by such parsimony all is lost that is saved; but let it be useful knowledge such as is consistent with truth and godliness."

—WILLIAM PENN.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Morning Worship, 10:45 a. m. Herbert Huffman, Minister. RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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